

Because of adherence to G-d's perfect designs in nature...

- (1) Men no longer have to work very hard to get the ground to give forth its fruit, and
- (2) Women will be able (and often already are) to have greatly reduced pain in childbirth.

“Reverse the curse!” “We're all going back to the Garden!”

Back to Eden includes a woman singing:

A note for observant (Orthodox) Jews and for Noahide men who are very modest: In addition to being made by a qristian, the documentary film *Back to Eden* includes mildly-immodestly-dressed women (though unintentionally so, and not in a brazen way) and includes singing by a sincere (though mistaken) qristian woman. These may be reasons why Orthodox Jews or Noahides might consider having their wives watch the film for them and then exuberantly tell them about how the method of growing food that was used in the Garden of Eden has been re-discovered!

The Weston A. Price Foundation has revealed the nutritional requirements which, post-Flood, must be met in order for mankind to have robust skeletal structure. This is especially needed for women to have wider hips and a more round pelvic opening (instead of oval) allowing for easier childbirth. Also the Eskimo women studied by the world's greatest dentist Dr. Weston Price (for whom the foundation is named) were reputed to have given birth so quickly that the doctors couldn't reach them in time, and they were known to have had relatively easy births.

Rashi's commentary to Genesis 2:22 includes:

[And He] built: [He made her] like a building, broad at the bottom and narrow at the top, so that she can carry a fetus, like a storehouse of wheat, which is broad at the bottom and narrow on top, so that its burden should not weigh on its walls. — [from Ber. 61a, Eruv. 18A]
[\[33\]](#)

The world's most famous midwife, Carol Gautschi, has done a great job in helping women to have great home births and has brought a 'reverse the curse' attitude to that field—midwifery. Her husband Paul Gautschi used to be known mostly as “the husband of the midwife,” but now his wife is known as “the wife of the gardener” because he has popularized the original method of growing food—growing food in deep mulch with no tilling—through his film *Back to Eden*, which has now been seen by many tens of millions of people around the world. Paul gets delighted phone calls from approximately 10 people every day from all over the world. I believe that implementation of the dietary guidelines of the Weston A. Price Foundation combined with the food production model popularized by Paul Gautschi and the midwifery skills of his wife Carol should be physically sufficient to end painful childbirth, as long as it is the will of HASHEM (sinning is what has made it necessary for G-d to give us warning signs). Clearly the popularization of the original method of growing food is proof that many men around the world no longer “work very hard to get the ground to give forth its fruit.” When last I checked, Paul and Carol Gautschi were still qristians. So

they don't have the one true religion, but they live in a place that is similar to the Garden of Eden (having re-discovered that one true method of growing food) and Mrs. Gautschi has a great deal of experience using natural methods to make childbirth easier for many women (though they appeared to be mostly unaware of the Weston A. Price Foundation when last I checked).

You Orthodox Jews are the only people (aside from Noahides) to which I feel I might be able to 'recommend' this film directly—but as the reader will see in this chapter, that is an unanswered question which I leave to the Orthodox rabbis. Obviously, *Back to Eden* includes false theology because Paul Gautschi has been an idol worshiper (a qristian). I also encourage you all to be very careful about your eyes while watching the movie, simply because qristian women—though they have been trying their best to be modest—have not learned their standards of modesty from the Orthodox Jews. It is my opinion that any learned Orthodox Jew would be impervious to the idolatrous theology promoted in *Back to Eden* I would give this word of caution: perhaps it would be better for readers to learn about that method of growing food without watching the film, partly because it is important to watch one's eyes and partly because it seems possible to me that the reward of the man who would believe without watching the film would be greater than the one who would believe because of actually watching the film. When I say 'believe,' I mean exactly that the person would believe that the approximately 'effortless' physical method of growing food which Adam and Chava used in the Garden of Eden has been re-discovered. I am happy to explain to any man the method which was used—it is so very simple:

How to grow produce:

To grow food in this manner, a person needs land, mulch and seeds. The mulch, ideally, would be wood chips (tree branches which have gone through a wood chipper, containing usually about 80–90% needles and leaves), but any organic material will work. Leaves, straw, grass clippings, well-composted manures—any such things—are going to work. The Japanese even use rocks for 'mulching,' if nothing else is available. Wood chips seem to be the nicest material. The mulch is laid down on the land, and it could be about any depth. The gardens and orchards in the film are mulched with wood chips about 4–6 and 16 inches deep, respectively. Clean cardboard or contractor's paper has been used in many cases to kill weeds or grasses by laying it on the ground immediately before applying the mulch. Especially if it is the first application of mulch, it is ideal to use some well-rotted manure or similar very fertile, previously-composted mulch along with the raw (uncomposted) wood chips. In the film, hot composting is recommended implicitly but I think that is a mistake; hot composting (in large piles which generate lots of heat) sterilizes the mulch initially, resulting in an inferior product. Better to wait just a little longer for the raw wood chips to break down by sheet mulching with them in their non-composted state. As soon as a pile of wood chips is made or delivered, it should be applied in sheets, not left to sit in piles. Some say that methane and CO₂ are released by hot composting. Regardless of whether or not this is true, cold composting produces a superior, non-sterile product. We'll come back to the real truth about those gases later in this book.

Key: The ground is never tilled.

When somebody is ready to plant seeds or starts, the mulch is gently pulled back with a rake until the subsoil just about comes into view. Pulling back just the mulch and not the subsoil with a rake, if done in a line (which is neat and orderly for purposes of *kilayim* and also for being well-organized

and pleasing to the eye), will create a groove in the garden. Seeds are planted in the groove, and a very thin layer of mulch may then be scattered over them. If the soil is damp, no watering is needed to start the seeds. As the seeds come up, the mulch is gradually raked back over them until they are tall enough that the mulch, once raked for the last time, will be level with no groove on its surface. No tilling is ever done and the soil gets richer and richer every year, which is the opposite of what has happened when we (mankind) have mistakenly tilled the soil—it got more and more depleted every year. Even rice and wasabi can be grown very well this way without standing water.

The use of two sticks and a string is a great way to plant the garden rows in a very straight line.

Significant comments from the garden tours: When people tour Paul's garden, Paul asks the group who among them hates cucumbers the most. When a hand goes up, he says: “Okay, you're first; you're the best.” One cucumber-hater said, “This is not a cucumber. May I have another?” The same thing repeats with asparagus—raw asparagus—and just about any other kind of produce imaginable. One man ate some raw zucchini (commonly, this would be a very toxic and bitter food) and exclaimed, “That's better than an apple, Paul!” Paul and his wife Carol observe that the food continues to get better every year (and this has been the case for approximately the last 20 years that he has been growing all of his produce without any tilling), i.e. “This broccoli, somehow, is even better than last year! I thought last year was the ultimate.” As those who know about WAPF, the GAPS diet, etc. can guess, many people have entirely cured food allergies and other health problems by growing all of their own food in this way. I believe that the plants which have commonly had a lectin problem (and have been tough and bitter) are redeemed with this method of gardening. Yes, the “paleo diet” concept is shown to be entirely incorrect in principle through Back to Eden garden-ing, though it is clear that its adherents until now have avoided some harmful lectins through that way of eating. Weston A. Price Foundation adherents had the best diet of all (since the paleo diet concept was always mistaken), but now, in the light of this discovery the Gautschis have made, it is obvious that many of the principles of WAPF eating were made in order to deal with the tough, bitter, dry produce that comes from tilled soil. This method of growing food will almost certainly eliminate or reduce the need for various diets designed to reverse allergies and autoimmune disorders, i.e. the GAPS diet. I'm not saying we should abandon traditional food preparation (such as that advocated by WAPF); I'm saying that many who had allergies will surely be cured! The produce that comes out of a Back to Eden garden is tender and sweet and full of juice. In the heat of the summer, people on tour in Paul's garden find they simply don't need their water bottles because the produce is so juicy. Paul's town gets about 17 inches of rain per year.

This quality of produce cannot be found at any farmers markets, and, according to Paul, the nicest organic tomatoes grown in tilled soil taste “like cardboard.” When given organic tomatoes as a gift, Paul simply throws them to his chickens—chickens that he claims (and I believe him) “eat better than most people.” Paul feeds his chickens wheelbarrow loads of kale year-round, since it is their favorite food. The eggs have such integrity that his wife “complains” (so to speak—not actually complaining, but joking) that the shells are too hard to break. Once cracked into a bowl, the yolk can be jammed hard repeatedly with a pointer finger without breaking. Paul gives his chickens no oyster shell and no grain (he does keep a little grain on hand for the birds in case of emergencies, but doesn't use it). Paul once watered in severe drought—otherwise not at all.

With Back to Edergardening, there is no adjusting for pH because the whole garden is 7.0, an environment in which all plants can thrive. There is no watering problem—Paul doesn't water his garden, and the spongy layer keeps the plant roots moist through the summer. There is no pest problem—Paul had all kinds of pests when he first started his orchard and garden, but all have gone

away with the application of the covering. There is not crop rotation—he plants his potatoes in the same place every year and they get better and better each year (no scab problems). Even woodpeckers aren't a problem because those trees are so healthy the birds just won't find any bugs in there to eat. Paul has to prune his trees up off the ground rather than down out of the sky, because the weight of the fruit bends the branches down; they have a beautiful umbrella-like shape and there is no need for (dangerous) ladders when picking fruit. As for the question of fertility, the amount of production on a small piece of land is many times over that produced by the standard organic farms of today—I would say at least ten times more production. People come to pick produce from his garden all the time (not even counting the garden tours, which have sometimes brought as many as 450 people to his garden who sample the produce); Paul says the regulars that live nearby and come during the week take bags and boxes of food out of there and it doesn't even look like they took anything. In Paul's garden today, beets and carrots and turnips and rutabagas (and other root vegetables, I imagine) can be plucked out by the stems almost with two fingers because the ground is so soft and the roots essentially sit on top of the subsoil rather than having to struggle beneath it—and, yes, the beets can really be enjoyed raw by people who don't like beets. Back to Eden gardening solves all of the following:

- Irrigation (95–99% reduction in watering)
- Soil preparation (no tilling ever—just cover with a deep layer of fertile mulch)
- pH issues (soil is neutral/pH 7.0—all plants thrive in neutral environment)
- Fertilization (water passes through the mulch, making compost tea and continuously fertilizing the topsoil-subsoil interface)
- Pest issues (pest problems diminish further with each passing year)
- Weed control (about ten times less weeding to do, and it's a joy because weeds pull easily)

53 adult sheep on 1.25 acres:

Paul has a 1 ¼ acre pasture (that is: an acre and a quarter, or five fourths of an acre, or 1.25 acres) which is directly downhill of his garden and orchard. When he first built his house in the 1970s, the grass in his pasture was thin and could be walked through without significant resistance. Today, the grass is so thick that he says any man walking through it might be at risk of tripping himself.

Paul does no irrigation or active fertilization of his pasture—it is passively fertilized by the runoff of “compost tea” from the wood chips in his garden and orchard. One summer, a shepherd asked Paul if he could bring his sheep to graze in Paul's pasture for a while, while he rehabilitated his own 20-acre pasture which was not supporting the sheep despite chemical fertilization and irrigation. Without the added benefit of any rotational grazing system (which would be expected to further improve the grazing capacity of the 1.25 acres), 53 adult sheep grazed on that pasture from June until October (when the shepherd took them out) and they didn't get the grass down.

Paul said that even though this was amazing, the more amazing thing was when the shepherd noted that the sheep were always lying down when he went to check on them. The shepherd said that in 30 years of having sheep, he had always seen them grazing the entire day and lying down only at night. Paul said that when he heard this from the shepherd, “the holy spirit” gave him Psalm 23:

||²In lush meadows He lays me down, ...

Remember: Paul has [unknowingly] been an idol-worshiper, a qristian. I am not convinced that it was the real holy spirit which gave him Psalm 23 at that time—it could just as easily have been a spirit associated with the idolatrous false religion qristianity trying to convince him it was Divine. Nevertheless, the insight (the connection to Psalm 23) seems potentially useful.

Paul goes on to explain that the sheep were always found to be lying down because they were satisfied. They were eating very nutrient-dense grass and so they did not need to eat constantly throughout the day to get a minimum quota of nutrients to stay alive. Instead, they felt full after eating a smaller amount of vastly richer grass, and they would lie down and enjoy life because they didn't have to graze all day. I compare this picture with that of the diabetic man in America today: a man who, despite what we have all been told, has not suffered from diabetes because of eating too much and exercising too little. Instead, he has suffered from a nutrient deficiency disease; he has been starving to death on a full stomach—malnourished even when eating enough calories. See my diabetes report for more information on that.

It should be noted that wood chips or other mulching materials also can be applied directly to pastures, with excellent results. This is useful in a desert or in a swamp—or any place with annual rainfall that is somewhere in between 'desert' and 'swamp.' Paul exuberantly explains that wood chips—even though they don't have a brain—displace water when there is too much and retain water when there is too little. Paul explains that this is part of G-d's genius design. This sort of mulching should keep the roots of grass or any other plants from rotting in standing water in a rainy season and becoming dehydrated in a dry season.

One of the best things about Paul Gautschi is that he endearingly refers to his qristian “bible” as “The Owner's Manual.” Even this fact alone shows his great sincerity. Personally, I think it won't be long before he recognizes that the qristian “new testament” is a theological crime scene. Paul's terminology here is useful to those of us who are Noahides or Orthodox Jews, since we believe that G-d's instructions are actually meant to be followed and that all human beings were given the capacity to follow them. Some have also used the term “Instruction Manual” to refer to the Jewish Bible. This is nothing new. Just remember: if anybody would offer the idea that today we live in such “modern” times that the Jewish Bible is outdated, or other similar nonsense, one might say, “The Owner's Manual never goes out of style!”

“Fit for cattle to lie down”:

Here's another one about livestock lying down in lush grazing land—I wonder if it's related.

Isaiah 65:10 gives:

||¹⁰The Sharon will become a fold for the sheep and the Valley of Achor* will become fit for cattle to lie down, for My people who have sought me out.

I've never heard of an Orthodox Jew who knew about *Back to Eden*:

In the time I have spent listening to lectures by various rabbis and reading Chabad.org, I have never heard of an Orthodox Jew who knew about *Back to Eden*. Therefore I am glad to be able to introduce to the Orthodox community knowledge of the method which was used to grow food in the Garden of Eden. Surely the actions of the Orthodox community will include in the messianic age, to a very

large extent, the implementation of the only right way of growing food. Surely it is our responsibility to grow our food this way as a means of helping to bring about the messianic age! Then what time is there to waste? None at all! There exists an opinion that when Avraham planted an *eishel* it was an orchard which he used to refresh guests at meals. [34] Whether it was an inn or an orchard, we know for sure that Avraham taught his guests to say:

|Blessed is the G-d of the universe, from Whose bounty we have eaten.

Avraham, the classic Noahide, taught his guests about the one true G-d partly through food. Obviously, we should all be doing the same.

I have heard that the land of Canaan, Jericho especially, was “like the Garden of Eden” at one time. (Here I need the help of Orthodox rabbis for references.) This means that the only correct method of growing food may have been well-known at other times in history. That is to say: if the land of Canaan was really like the Garden of Eden, people were not tilling the soil but instead were covering it with mulch. This means that “Back to Edengardening,” so to speak, was a technique which was known outside of the Garden of Eden in ancient history, long after Adam and Chava were banished. So if this is exactly true, the only conclusion I can make is that people who did not cling to G-d were unable to retain any good thing. It could be said that Paul Gautschi has planted an *eishel*, but that he has been unknowingly promoting a false religion/idolatry with his excellent garden hospitality.

Plowshares: Why would anyone need plowshares in the messianic age? Tilling has been harmful, counterproductive, damaging and a net negative. Are there any alternative translations of the Hebrew word for plowshares? If there is not any other possible meaning of the Hebrew word for plowshares then I wonder if it could be that there would not be initially enough mulch to grow all food in the only right manner...then the plowshares would be used for continuing to grow inferior food while mulching would progress as rapidly as possible until the mulched areas would overtake and finally eliminate the tilled areas. Surely the plain meaning of the passage—that literal swords would be beaten into plowshares and spears into pruning hooks—stands, and any secondary meaning is secondary.

In any case, we know that Back to Edengardening/farming will very soon make “good things flow in abundance”.

***Shmittah* and Back to Eden gardening/farming:**

Surely knowing about this method of growing food will encourage Jews everywhere to keep the laws of *shmittah*, because it will make more people want to grow food! The nation of Israel said, “We will do and we will obey” because they were so thankful to G-d for what He had done for them until the point when they were offered the Torah.

G-d helped farmers keeping *shmittah* while they were still tilling the ground. [35,36] But this way of growing food is much better. Special thanks to an Orthodox Jew for sending me the two articles on *shmittah*.

What about carrying capacity?

When I was in high school I became worried about the carrying capacity of the Earth, and I believed that mankind had outgrown his planet. I believed—as we have all been told countless times—that the world was overpopulated. I was very concerned about this, and I kept it in mind.

But you see, a good and well-written equation for computing the number of people the Earth can sustain will give the wrong number if the wrong parameters are used for the computation. If we start with invalid assumptions and plug in the wrong parameters, the equation (no matter how well-designed) will spit out a final answer which is very different from the truth. Simply, if we plug the wrong parameters into the right equation, then we will get the wrong answer!

The invalid assumptions which we used:

→ We assumed that tilling the soil is good and reasonable and necessary, and that there is no other way. Clearly, there is a much better way and it has always been part of G-d perfect design.

→ We assumed that land which has been called “arable” (which means food can grow there) is static or steadily on the decline and cannot be increased or improved. Obviously, Back to Eden gardening or farming can turn a desert into an oasis, and greatly increase the productivity of any existing gardens or farms.

→ We assumed that 1.25 acres could support about 5 adult sheep, not 53 or more! Obviously this amazing increase in grazing capacity of pastures is not limited to sheep, but can be used for cows, goats, and much more. I am of the opinion that such methods also will be part of the reason why predators will not be a threat in the messianic age.

→ We assumed that births and deaths are in the hand of mankind—that's why they called it birth “control.” Jews are commanded to “be fruitful and multiply”—that doesn't mean “use birth control and have exactly 2.2 children.” For Noahides it is merely a logical obligation though not an explicit commandment to “be fruitful and multiply.” (see *The Divine Code*, 4th Edition by Rabbi Moshe Weiner) So now, after G-d has allowed his perfect gardening method to be revealed on the face of the Earth to countless millions—through idol-worshippers, in fact—are we ready to repent and trust that G-d is in complete control of the birth rate and the population, not to mention the whole Earth, its level of crowding or non-crowding and so much more? Or will we “lean on our own understanding” and reject the commandment of G-d, just to be agreeable with that leftism which has been peddled on the news for several decades?

→ Finally, we assumed that everything should be counted and computed: carrying capacity, population, etc. Rather, in Orthodox Judaism there is a principle that what is not measured can multiply, i.e. the blessing that Joseph gave to his grandsons Menasseh and Ephraim in Genesis 48:16:

||...may they proliferate abundantly like fish* within the land.

And the footnote indicated by the asterisk says:

48:16. ...

And may they proliferate abundantly like fish. Fish are fruitful and multiply, and are not affected by the evil eye [since they live calmly, unseen by man (*Berachos* 20a)] (*Rashi*). [37]

I hold that the world is not overpopulated—not by a long shot. There are areas which seem to have

been overcrowded in recent history and very recent history. But the vast majority of the planet is still uninhabited, and with this Heavenly technology—Back to Eden gardening—those desolate places are habitable.

It is worth mentioning that the use of trees is also very beneficial in salmon restoration efforts. In *Chapter 7: ENERGY CRISIS* the reader will see that there is no need to use dams to generate electricity; the elimination of dams and the use of wood products will surely help to bring this very valuable resource back inland and greatly increase the numbers of fish which are available. A large part of this beneficial effect on salmon seems to be the habitat created by fallen trees. Also, it goes without saying that any homesteader applying Back to Eden methods would be easily able to stock his own private bodies of water with various kinds of fish life for his own use and that of his family and friends, and this can be done without compromise. In truth, farmed food can be much better than wild when through man's efforts (in alignment with G-d's designs) 53 sheep can graze on 1.25 acres! So the reader is hereby implored to never buy into the [communist] idea of “environmentalism-by-abandonment” (Joel Salatin terminology). In *Epigenetics: The Death of the Genetic Theory of Disease Transmission*, Joel Wallach DVM ND of *Dead Doctors Don't Lie* (the book, CD and now the radio show for more than 20 years!) explains that the death of the oceans is easily explained by the dams which shut off the supply of minerals. Oh, yes, it's certainly true that we need to stop putting poisons on the earth (which wash into the oceans and kill all manner of marine life) but Doc Wallach contends (and I agree with him) that the dams are even more important.

The successful prayer that the craving for idolatry be abolished:

In the introduction to Ezra/Nehemiah in the ArtScroll Tanach Stone Edition, we read (my emphasis added in bold):

...But there was a blaze of greatness unrelated to temporal sovereignty. Ezra and Nehemiah were members of the Anshei Knesses HaGedolah, the Men of the Great Assembly, a council of one hundred and twenty men, many of whom were prophets, which functioned over several generations and rejuvenated the nation. **They prayed, successfully, that the craving for idolatry be abolished** (which is why the idea of such worship seems so outlandish to modern man); they composed the standard prayers; and — most important of all — brought about the dramatic flowering of the Oral Law, which was and remains the primary repository of Divine wisdom. ... [38]

Why were the Sages successful at praying for the craving for idolatry to be abolished? I suspect that one good reason is because of how striking it is for all generations from then on to repeatedly read the accounts of idolatry in the Jewish Bible, precisely because to us these accounts make no sense. So by extension, we may learn—and very importantly, feel—that the evil inclination in its entirety and component parts has made no sense; following G-d Owner's Manual is the most logical way to live a good life. Something which may be learned from *Back to Eden*, despite its unintentionally idolatrous flavor, is that tilling and many other human activities in history and recent history have been about as nonsensical as the making of the golden calf.

Haftarah for Parshat Bamidbar:

This haftarah reading is Hosea 2:1-22. Verses 16-18 include:

||...I will seduce her...

And:

||...you will call [Me] Ishi (my husband) and you will no longer call Me Baali (my master).

First, the question: Who is the Speaker here? The answer: G-d! G-d is saying, through the prophet Hosea, that He will very definitely “seduce” the nation of Israel, in a manner of speaking. It is clear that G-d will make Himself attractive to Israel, and act in such a way that is comforting, alluring, and so on, though not in a false or deceitful way as seduction has been described very often in Scripture. Surely the plain meaning here is that the passage (especially verses 16-18) is a picture of repentance through love of G-d, rather than repentance through fear of G-d (Orthodox rabbis should tell me if I'm wrong about that). This encouraging and positive message is part of a Haftarah which includes very much castigation of the Jewish people. It has been easy for us all (both Jews and Noahides) to feel that our hope is dried up like a desert, and surely that is why this is the Haftarah for Parshat Bamidbar. Verse 16 most especially is of critical importance to this chapter of the book and it is clearly painting a picture which is like Back to Eden gardening (my emphasis added in bold):

||¹⁶ **Therefore, behold, I will seduce her, and I will lead her to the desert and I will speak to her heart.** ¹⁷ And I will give to her her vineyards from there, and [make] the Valley of Achor (Troubling) into a portal of hope; she will dwell there as in the days of her youth, and as on the day of her ascent from the land of Egypt. ¹⁸ And it shall be on that day — the word of HASHEM — that you will call [Me] Ishi (my husband) and you will no longer call Me Baali (my master).

Since Back to Eden gardening can literally and physically turn a desert into a place which is like Eden, it is clear that this part of the Haftarah from Bamidbar is most relevant. Though it has been difficult, for various reasons, for human beings to see the value of the perfect designs of nature, it is very, very clear to me that allowing the original method of growing food to be re-discovered on the earth is a way that G-d has spoken to the hearts of mankind.

The footnotes for verses 16-18 in the ArtScroll Tanach Stone Edition are also useful here:

||**2:16.** In exile, she will realize in her heart how wrong she had been. (*Rashi*).
2:17. From the desert of exile, I will restore her to her fertile land. For Valley of Achor see *Joshua* 7:24-26 and *Isaiah* 65:10.
2:18. *Ishi* and *Baali* both mean “my husband,” but with different connotations. *Ishi*, literally, “my man,” implies a relationship based on love; but *Baali*, literally, “my master,” can also refer to a relationship based on fear of a superior (*Rashi*). [39]

My comments on these footnotes: “In exile, she will realize in her heart how wrong she had been.” i.e. This could mean that Israel will realize that one specific way it has been wrong was simply to

believe that it would ever be able to improve on G-d's perfect designs in nature. “From the desert of exile, I will restore her to her fertile land.” The plain meaning here is simply a reference to Jews returning to the Holy Land. But I would also say that it is good for people to know how to literally and physically make any desert like Eden in order to maximize the fertility of the land of Israel; such knowledge surely has come to the earth as a gift from G-d.

Lines of distinction:

It is so important to draw clear lines of distinction while implementing the Jewish concept of “learning from every person.” So is it permissible to learn something even from an idol worshiper? Surely if it is something mundane (unrelated to religion) or something about matters of knowledge then I would assume that it can be permissible (Orthodox rabbis should tell me if this assumption is correct). So in the case of Paul Gautschi I have guessed that we should learn from the non-religious parts of what he has been talking about. The simple physical reality that this is the general method with which food was grown in the Garden of Eden is one example. I wonder if it would also be good to see his great sincerity about his false religion both as unknowingly misdirected (towards idolatry) and as an example of the kind of enthusiasm we should all have as we walk together with the One True G-d. Sad as it is for me to write it today, Paul Gautschi seems to presently fit the definition, from Deuteronomy chapter 13, of a false prophet—but he is no liar at all! Paul is a sweet and humble and generous and honest man. I love him very much! It is only because he has not had any exposure to the state-of-the-art religion: Orthodox Judaism (of which the Noahide movement is a component/part). Paul Gautschi is not a deceiver; there is no guile in him. Paul has been “calling it as he sees it.” For a person to say an untrue thing has not required the person to be a liar. And as we can see in Deuteronomy chapter 13, when G-d has sent false prophets He has only been testing us to see if we really love Him! What could be a greater test of our love of G-d than to re-introduce to the world the knowledge of the original method of growing food through a false religion which has purported to be the heir to Judaism? The Garden of Eden has always been synonymous with paradise on earth. It is remarkable that the Garden itself is what we are being 'tested with' today. As far as I can tell, passing the test means winnowing truth from falsehood and keeping the mulch and keeping the exuberant, “over-the-top awesome” and generous attitude of Paul Gautschi but rejecting the false religion (qristianity) which he has been promoting. Maybe it is a test for Mr. Gautschi also, because if a false prophet is not a liar he surely has free will and choices to make! I hope it is abundantly clear to the reader that I only have warm-hearted feelings about Paul, and I hope that clear lines have been drawn. I hope that Paul reads this entire book, including this chapter.

Elijah's mantle:

When Elijah cast his mantle onto Elisha, the young student wanted to kiss his parents goodbye. Elijah said,

||“Go, return, for what have I done to you?”* [40]

The footnote (*) here in the ArtScroll Tanach reads:

[19:20. Elijah thus tested Elisha's resolve (*Radak*). [41]

For anyone who has read this chapter 'BACK TO EDEN,' there is a lesson which may now be derived from this history: the great importance of learning the original method which was used for growing food in the Garden of Eden.

Here's the lesson, from my perspective: Elisha was a very holy person before Elisha came to him and offered to be his teacher. G-d knew this, and since Elijah was a prophet, it seems that he was informed by G-d that Elisha would be his student. Later, Elisha asked for twice Elijah's spirit when Elijah left Earth in a divine chariot. The sign they agreed on was fulfilled—he saw Elijah ascend—which means that the request was granted! Elijah was a very holy man, and did so much on Earth as one of G-d's great representatives. Who would have wanted to live through the hardships Elijah faced? And yet his student Elisha apparently had twice the spirit! But even Elisha was still tilling the soil! He apparently did not know about the original near-effortless method of growing food which was used in the Garden of Eden, at least at the time when Elijah first met him. Perhaps it is whatever level of holiness Elisha must have had at the time when Elijah threw his mantle on him that we should consider: are we all confident that we are much holier than that—much holier than a man who has just been told by a great prophet that he must be a student of that great prophet? And yet we have been shown the method of growing food which Elisha did not know about at that time. We should consider ourselves very blessed.

The other possibility, Heaven forbid, is that a reader might decide to harden his heart after reading about all of this. Technology is that which has been, in modern times, probably the closest thing we (mankind) have had to actual idolatry, aside from actual idolatrous religions. And technology is the force which someone might be inclined to lean upon in order to brush aside the powerful truth of this chapter 'BACK TO EDEN'. For some it might seem easy to believe, 'Oh, we've got GPS-guided tractors and all kinds of chemicals to prevent weeds and bugs so we don't need that sort of thing anymore.' Strangely, it might be a temptation for some to think it would be better to have robot-harvested food than to return to the original design which was implemented in the Garden of Eden. Let me explain the arrogance of that theoretically-possible excuse: either you believe G-d is all-knowing or you don't. If G-d is all-knowing (which He is), then His designs are perfect and cannot be improved upon. Therefore, the best agriculture already has been designed by G-d, and any departure therefrom would constitute deviance from the ideal. We're all going back to the Garden! If any man would, Heaven forbid, think that the knowledge of the original method of growing food is inconsequential or insignificant, then I must warn that I suspect that G-d might possibly say of that person, 'Go, for what have I done to you?' i.e. 'What have I done but show you a glimpse of paradise, which you rejected?' or 'You can go your own way, in the cleverness of your own thoughts, but it will not benefit you.' You don't want G-d to be aloof.

So now that this knowledge has been revealed to us, maybe it is as if G-d, Who designated angels to keep Adam and Chava out of the Garden, has now, in effect, placed a 'Welcome mat' at its entrance for mankind. We should consider ourselves very blessed to live in this time!

Was G-d really trying to kill us by telling us to eat animals after the Flood?

Some vee-gans and vegeterriers have included a religious line of thinking in their food choices: they have assumed that G-d wanted us to live shorter lives and told us to eat animal foods after the Flood for this reason. There is no question that G-d shortened the human lifespan, but I don't

believe that He did it by telling us to eat animal foods. And I believe that animal foods, when the whole animal is used, can be very health-promoting and supportive of longevity. While it is true that the Seventh-Day Adventist Christians of the Loma Linda studies found that the vegans lived the longest, they never studied populations that were eating the whole animal; instead they studied Americans who had long since been divorced from anything but lean, confinement-raised grain-fed muscle meat (no organs, fat or bones). Not only that, but the SDA vegans have certainly not been the longest-lived populations on Earth. According to Dr. Wallach, for instance, his six top longevity cultures were the Tibetans, the Hunzas, the Russian Georgians, the Azerbaijanis, the Vilcabambas and the Titicacas. These were all heavy meat-eaters, they all heated and cooked with wood and put the ashes in their gardens, and they all lived in places where the 60 minerals essential to all vertebrates occurred in the soil because of glacial milk which irrigated their crops. Dr. Wallach perhaps didn't mention that surely none of these so-called 'primitive' cultures were throwing away extremely valuable parts of the animal: they were using the organs, they were eating the fat and not making themselves dreadfully sick by eating lean muscle meat (!), and they were using the bones and joints to make broth! Large amounts of muscle meat on their own clearly have been a food that would promote early aging. But broth, for instance is very well-known as a longevity food. There is a way to strike a balance here.

I think the cow is like “a nutritional step-up transformer.” WAPF President Sally Fallon Morell is credited with this terminology. The cow eats grass which has not been well-known to be easily digested by mankind, and makes it into raw milk and other animal foods such as meat, fat, organs and broth. But as a nutritional step-up transformer the cow also eats over a large area of land mass and takes up minerals which were likely much more scarce after the Flood due to the rinsing and diluting effects of all of that water. After all, today it is well-known that the oceans are rich in minerals, and food from the oceans is likewise mineral-rich. Since the face of the planet was changed so much by the Flood, I offer that it was not so depleted before the waters of Noah.

Surely now with our knowledge of Back to Edengardening and farming, it is our responsibility (and not merely an option or possibility) to re-habilitate the land both by covering it and by repletion of minerals. Bloomin' Minerals is a bagged trace mineral product made from the humic shale deposits of plant-derived minerals from which Dr. Wallach's supplement company Youngevity makes its human and animal nutritional supplements. There are other trace mineral products available from other companies as well. Some are made from similar types of ancient plant compost deposits (humic or fulvic). Others are made from seawater like those made by the Washington-based company Sea Crop. Even in gardens and farms where people have still been tilling the ground (mistakenly so, as we have already learned) yields have increased greatly through application of these sorts of trace mineral products. Grape growers have reported a quadrupling of yield. The weight of individual sweet potatoes has greatly increased with such applications. Strawberries the size of lemons have been reported. Imagine the results that will surely be obtained through combining such trace mineral application with Back to Edengardening—a method which allows minerals to be retained rather than washed away erosively year after year.

Which ideology is correct: that of the Unabomber or that of Rabbi Yehoshua B. Gordon?

Do you really believe you can learn from anyone? I sure do. The Unabomber was very anti-technology. As it turns out, I am not anti-technology, and I am also not suggesting that anyone who is anti-technology would be willing to kill or hurt people to advance their cause. The Unabomber had a lot of very very reasonable ideas, and was surely a genius. Though I haven't read his many

books, I'm sure that I will if time is truly available for that. However, while I think I would agree with the Unabomber about many of his points, I hold that technology can be used for good purposes and even for holy purposes. I think the only way technology can be used for good purposes and even for holy purposes is if people follow G-d's 'Owner's Manual,' the Instruction Manual for Life. So my general impression—again, without yet having read any of the Unabomber's writing—is that his thesis would only be perfectly valid in a vacuum of Torah. Technocracy has been the use of technology for the purpose of oppression, and has been the political reality in America. This explains why the Unabomber correctly associated technology with a great deal of problems in society. Our sins explain why technocrats were set over us as oppressors: to give us a chance to repent.

Rabbi Yehoshua B. Gordon, who reportedly died in 2016, did an amazing lecture for Parshat Ki Tisa called “Is Technology Kosher?” His lecture is about elevating technology for holy purposes, even though it certainly has been used for unholy purposes. He compares technology itself to gold, which was used for the Temple as well as for the golden calf. He also says that elevation of many kinds of mundane things was achieved by Mordechai and can be achieved by Jews. This lecture, “Is Technology Kosher?” (34 minutes—both video and audio formats are available), is recommended for readers of *Jews: Go Long!* Enjoy! [\[42\]](#)

The “necessary for feeding the world” lie:

One of the most pervasive lies told in the universities recently has been that GMOs are necessary for feeding the world. Others have already done a great job proving this false; Jeffrey Smith of the Institute for Responsible Technology has entire websites devoted to the topic of GMOs and has shown that this is only one of the many popular GMO myths! Now it is not such a great surprise that the textbooks would say that GMOs are necessary for feeding the world—and also have a favorable view of the so-called “Green Revolution”—when so much university funding has come from the businesses which produced such items for the market; however, in this case also we must remember that oppression has been the primary motive and the financial side has only been a secondary factor of convenience. Importantly, we must see that university students—in this way and in so many, many other ways—are being trained to scoff at G-d by actually believing that mankind can improve on His designs in nature! It would certainly be reasonable to conclude that those who have been setting the curriculum have been operating under atheistic assumptions (whether they realized it or not); needless to say this could only be expected to encourage atheism in the poor students.

Our sin literally “stinks to high Heaven”:

Internment—at the bare minimum—would be expected if we would not repent. Perhaps the oppressors have justified this plan or contingency in their hearts by saying, “Well, these Americans were fine with putting Indians on reservations, Japanese in internment camps during World War II and keeping the CAFO system for animals by purchasing those foods. Moreover, they buy goods from China which are the product of slave labor, for pennies, which amounts to theft. They must deserve to be in internment or concentration camps.” Let's not give place to those sorts of accusations. We have a responsibility to see plainly that the type of person the oppressors have most wanted to lock up has been the sincerely religious man and the sincerely patriotic American—

people which the oppressors have wanted the public to believe are “domestic terrorists.” We also have a responsibility to take care of animals properly; it's obvious that this does in fact require taking action outside of the context of prayer and study. The truest animal rights activist is the one who shows that WAPF nutritional principles are sound, that castration/neutering/spaying of laboratory animals, pet animals and farm animals is detrimental and cruel, and that raising animals as G-d intended (on pasture with proper rotational grazing) has many side benefits including: balancing of atmospheric gases such as carbon and methane, that such farms are beautiful and have only good smells (rather than bad smells), and that animal foods—as G-d intended us to raise them—are “a benign extravagance” (Simon Fairlie) about which we can feel good when we go to bed at night. The present system literally “stinks to high Heaven” and that stench is a clear indicator of sin. We have been sinning by abusing these animals, and it doesn't matter that this has not been done directly by the eater but has been hired out—farmers are our agents when we buy food and that makes us accountable. In this way an animal rights activist can actually pray strongly for a better life for his fellow man, because surely in the eyes of G-d we deserve a better life—one which is not a confined human feeding operation in an Agenda 21/Global Biodiversity Assessment resettlement of Soviet-style mass housing units. Another thing we have to do is find a way of making right on the sin of buying cheap Chinese slave labor goods. Perhaps this would be best achieved by choosing not to buy their products and writing to the owners of such factories explaining that they have lost our business because of their modernized version of NAZI-style concentration camps.

Built for repentance:

Obviously we human beings are built for repentance, but I also believe that the Garden itself was built for repentance. The design of Back to Eden gardening is such that man would become enthusiastic about the only right way of growing food: enthusiastic enough to make it part of his life—not by hiring someone to be a farmer for him but by growing it on his own land. Maybe it's as if G-d is telling us all: 'You have to grow it yourselves because if you had somebody do it for you it would be totally wilted by the time it reached you.' You see, celery (I mean the actual stalks and not merely the leaves) in Paul's Back to Eden garden is wilted and bent over 30 minutes after being cut. This is surely because it is held upright by its juices more so than by the tough fibrous structure we all know from eating any store-bought celery, which remains crunchy (and not bent over) in refrigeration for weeks. There's a lesson in there somewhere! This food has no shelf life—it must be grown and eaten at home. As Paul says, he lives “a quality of life that billionaires don't even approach!” He's not exaggerating.

The practical approach of not relying on a miracle:

In Orthodox Judaism, it is forbidden to rely on a miracle. Miracles are known to come on the heels of human effort. For this reason, I argue that homesteading and disaster preparedness is a very Jewish concept. Living disconnected from nature in an apartment as we know apartments today, then, is not—simply because the residents of apartment buildings have been relying on a great number of miracles to ensure that they would not die there in some kind of disaster. A few within the US government have wanted Americans to believe that disaster preparedness consists of having a few days worth of bottled water, a First Aid kit and a flashlight, and even that anyone who would

prepare to a greater degree should be called 'mentally ill': a “hoarder” or a “prepper.” Imagine what our ancestors would say if they heard that there would be a time in the future that rulers would tell their subjects that food storage is a crazy practice, with only small numbers within the nation protesting! Those few supplies are all technically better than nothing, but I recommend a very different approach: grow your own produce in a Back to Eden garden and preserve it using such methods as lactofermentation and dehydration (the people at fermentingseminar.org teach how to consistently achieve mold-free fermentation, and the Triple Solar Dehydrator can be built from plans on the website called “Permies”). As Emeritus Professor of Nutrition Dr. Woodrow Monte of Arizona State University has shown, canned vegetables have a ton of methanol (wood alcohol) and are very dangerous, so I recommend lactofermentation and dehydration of food for disaster preparedness. Live on a homestead and keep animals. It has been a Jewish practice to not keep animals because the chance that any animal might be mistreated has been a deterrent. This has not been a perfect strategy: the animals which Jews hired other people to keep—even if raised on pasture in all the right ways—have often been castrated (a practice which I believe has no place in the messianic age). We were created to do many things, but one of those things is to have dominion over the creatures which G-d made. Surely this is part of what we must do in the messianic age, and it is obvious that Back to Eden gardening frees up a lot of time for taking care of animals! So my advice is to not wait for the United States Federal Emergency Management Agency to take care of you in a disaster. We will see later that their care has been most undesirable, historically speaking. So rest assured: if you (the reader) want to prepare for disasters, you're definitely not crazy—you're responsible. The Mormons have typically stored up seven years worth of food supplies. That seems like a pretty reasonable approach, and easily achieved with Back to Eden gardening and knowledge of the Weston A. Price Foundation dietary guidelines and the aid of a Triple Solar Dehydrator—I recommend hide glue as a non-toxic sealer if any seams in the Dehydrator will require this (it will bond to glass), glass for the front panel of the collector, and charcoal for non-toxic black 'paint' on the interior of the collector box.

The alternative is buying produce from the marketplace, and letting your lives hang in the balance: Deuteronomy 28:66 (part of the *Tochacha*) gives:

||⁶⁶And your life will hang in suspense before you. You will be in fear night and day, and you will not believe in your life. [43]

The Rashi commentary on this verse includes:

Your life will hang in suspense: Heb. ד'אֲלֶיךָ, [meaning that they hang in suspense] because of uncertainty. Any doubt is denoted by the term וְיִלְכָּךְ, “suspended.” [Here, the doubt is that you will constantly think:] “Perhaps I will die today by the sword that is befalling us.” Our Rabbis explain this verse as referring to one who purchases produce from the marketplace. [I.e., he relies directly on the marketplace for his sustenance, with the risk that if one time there is no produce in the market, he will not have provisions. Thus, his life “hangs in suspense.”]

and you will not believe in your life: This refers to one who relies on the shopkeeper [for his sustenance. This curse, therefore, represents a level of trust far worse than the one who relies upon the marketplace. A person can take provisions from the marketplace to last a long time, but one who relies upon the middleman is at further risk of not receiving sustenance]. — [see Men. 103B] [44]

Once the lessons of that precarious existence have been learned, what remains? Openly-revealed good, I say—something better, an improvement, an upgrade. A family living in an apartment isn't assured of anything—not water, not warmth and the ability to cook food, and not food. In an apartment there is not even so much as a hand-pump for a well that does not exist; there is not even a cross-cut saw to feed a wood-burning heating and cooking device that also doesn't exist with wood that doesn't exist there; there is not even any ground for farming and grazing there. If only he listens, every instinct of the apartment resident screams at him: this is not safe! There is no back-up plan! Any who do not make these considerations may be in greater peril, and in any case they surely miss a lot of the benefit of the lessons learned by placing complete trust in G-d in an illogical, perilous situation! Much of our society is built this way—without any back-up plan. And it should be clear from the heavy FEMA presence and the laws stating that fuel and other supplies can be taken by the government that it's exactly the way our rogue government wants it (no back-up plan is designed to lead directly to centralized totalitarian control). Will they try for laws to make disaster preparedness illegal? The true poverty of the apartment resident shines through this explanation (and it almost goes without saying that the same is generally true for houses on suburban lots), but with the implementation of the techniques in this chapter and other chapters, openly-revealed good surely is just around the corner.

False prophecy:

It is not news to people who know Paul Gautschi or have seen his film that he believes he is a prophet. As I've explained, he is clearly a sincere cristian who simply has not yet learned about Orthodox Judaism. I was able to find a highly-relevant part of *The Divine Code*, 3rd Edition which seems to apply to this matter (my emphasis is added in bold):

4. Likewise, a self-proclaimed prophet who prophesies in the name of idols and says, “This idol or star told me that it is a commandment to do such and such,” or “not to do such and such” – even if he cited a correct Torah law – is liable for committing the sin of false prophecy.¹

Even if he prophesies in the name of an idol but **gives instruction to do a permitted mundane act or not to do so**, or only predicts the future, he is nevertheless one who prophesies in the name of idols.²

-
- 1 It appears that one who prophesies in the name of an idol, i.e. by saying his prophecy in its name, is a main component of the idol worship itself. Since Gentiles are forbidden to practice idol worship or its offshoots, this false prophet is therefore liable. It appears from Rambam, who places this law in *Laws of the Worship of Stars [and Idols]* and not in *Laws of Foundations of the Torah*, that this is a part of the Torah law pertaining to idol worship. This is also clear because one who prophesies in the name of idols actually accepts them, and is liable like one who says to an idol, “you are my god.” (See topic 3:23 in Part II, and Ramban on Deut. 13:2; 18:20.) [footnote copied from page 52 of *The Divine Code*, 3rd Edition]
- 2 This is included in the command (Deut. 18:20), “But the prophet ... who will speak in the name of the gods of others...” The general topic here (from Deut. 18:14-22) is speaking about two things: one who prophesies to do something as a temporary commandment, or to do some mundane act that is permitted to be done. Since, as explained above, this false prophet accepts the idol, it does not matter what he says in its name. Even if he relates a true command from God, which would appear to be a statement of truth, Rambam explains that it is still false prophecy if it is being said in the name of idols. [footnote copied from page 53 of *The Divine Code*, 3rd Edition]

It is forbidden to arrange a discussion or a debate with one who prophesies in the name of idols (or with one who prophesies in the name of God to serve idols; both have the same status as a false prophet), and he should not be asked to perform a sign or a miracle. If he makes a sign or a miracle on his own, one must not pay attention to it or think about it. **Anyone who thinks about these so-called miracles, debating if they are true, is a sinner**, since the false prophet obviously denies a foundational principle upon which everything in the Torah depends, as it says,³ “If a prophet or dreamer of a dream shall arise among you, and he will give you a sign or a wonder, and the sign or the wonder comes about, of which he spoke to you, saying, 'Let us follow other gods, ... and we shall serve them!' – do not hearken to the words of that prophet or that dreamer of a dream ...”⁴ [45]

So it is clear from this excerpt that it is forbidden for a Noahide to arrange a discussion or debate with Paul, if he continues to believe in qristianity and that he is a prophet. And if he would at some time perform “miracles,” Heaven forbid, it is forbidden to wonder if they are true miracles or not, because he is clearly a false prophet.

What I did not find out from reading *The Divine Code*, 3rd Edition is if it would be permissible to take advice about a mundane act from such a person (a false prophet) if he is an expert in that mundane act. Clearly Paul has rediscovered the one true method of growing food, and has done so in the context of his (false) religion, mistakenly believing his false religion to be the heir to Judaism. I consider him to be a top expert in the mundane act of growing food, and I obviously believe that he has discovered something mundane which has relevance to Orthodox Judaism: the one right way of growing food that was surely used in the Garden of Eden! Paul Gautschi is someone who loves the truth; I know this for a fact because I know some of the other things he believes in medically and politically, i.e. he raised seven healthy, “powerful” (in his words) unvaccinated children starting over 40 years ago! I hope that he will read this book.

Don't forget what you've learned here!

In this chapter of *Jews: Go Long!* we have learned that perfectly well-meaning idol-worshippers have recently popularized the method with which food was grown in the Garden of Eden—they've made this known the world over. There has to be a message there! I think it is an enormously heavy reminder that we must always be careful not to forget that we must learn something from every person we meet—it seems that if we don't then the world will start learning without us. After all, Rabbi Singer was able to learn from the man he met at the slaughterhouse—a person he had assumed would be insensitive to matters of the soul. I think it is not any different with *Back to Eden*. For us to shy away from an opportunity to learn something from someone might be like denying that G-d put that person in our path for a reason.

Psalm 77 has a good thing to contribute here. Let's look at verse 20:

||²⁰In the sea was Your way, and Your path went through the mighty waters; and Your footsteps were not known.

In the ArtScroll Tanach Stone Edition, we can read in the footnote for this verse:

³ Deuteronomy 13:2-4; see above in topic 2:3. [footnote copied from page 53 of *The Divine Code*, 3rd Edition]

⁴ Rambam, *Laws of the Worship of Stars [and Idols]* 5:7. [footnote copied from page 53 of *The Divine Code*, 3rd Edition]

77:20. The waters reverted to their natural course leaving no imprint behind. Those who experienced God's presence must overcome their natural tendency to let it recede from their consciousness.

Why is it that we were given this natural tendency? It's surely because of the all-important concept of free will. Only when forgetfulness is possible can remembrance be meaningful. Surely remembering that G-d has allowed the world, in very recent history, to know about this one true method of growing food is something that makes us deserving of re-habilitating the land in such a way that it does at least resemble the Garden of Eden rather than a tilled, cracked, weed-infested, nearly sterile patch of ground.

A footnote in the ArtScroll Tanach Stone Edition reads:

2:8-14. The Garden of Eden. God formed Adam outside the garden so he would see the world of thorns and thistles; only then did God lead him into the garden, so that he would see the alternatives before he was given his first commandment (*Chizkuni*). [46]

Chasing after G-d:

I found that after I saw the film *Back to Eden* I started chasing after G-d. For me, it took a long time before I became a fully resolute person. I continued to sin for a long time after I saw the film. I don't recommend this approach. Not so very much later, I learned that Orthodox Judaism is the one true religion and so I became a Noahide. Nevertheless, seeing that [qristian] documentary [made by an idol worshiper] made me realize how much it is worth it to chase after G-d, even when I didn't know that it is the Jewish G-d that is the one true G-d. Run, don't walk! And it is partly because of this great kindness which has been done to humanity by G-d in revealing this one true method of growing food that I know the prophecy of Jeremiah 31 is coming true:

²⁰Make road markers for yourself, set up landmarks for yourself; set [the thoughts of] your heart upon the road, the route that you are walking.* Return, O Maiden of Israel, return to these cities of yours! ²¹How long will you slip away, O wayward daughter? For HASHEM has created something new in the world — that the woman will court the man.*

And the footnotes denoted by each asterisk (*):

31:20. As you go into exile, mark your route, for you will come back home.

31:21. God is often portrayed as Israel's "husband." Although the man commonly courts his mate, eventually Israel will repent and seek out God. [47]

Run, don't walk!

“The earth will then have yielded its produce...”:

Psalm 67 gives:

||⁶The peoples will acknowledge You, O God; the peoples will acknowledge You — all of them.
 ||⁷The earth will then have yielded its produce; may God, our God, bless us.

As I understand it, the plain meaning of a verse in the TaNaCh remains even when derived meanings are discussed (maybe this only applies for the *Chumash*—Orthodox rabbis will have to clarify). So I would assume that it is inarguably true that agricultural productivity is part of the plain meaning of verse 7 here. I also have learned that a verse often follows another one for reasons that are obvious and that may even have a causal relationship (i.e. the fulfillment of one verse results in the fulfillment of the next one, if I have that right). So if this is the case for verses 6 and 7 here in terms of the great agricultural productivity which is prophesied, then I would say that worldwide acknowledgment of G-d has something to do with agricultural productivity—and even that it will cause agricultural productivity. Possibly, further support is lent by the sidebar in the ArtScroll Tanach Stone Edition, which reads: “*A prayer for the arrival of the Messianic era, when all mankind will worship God and earn His blessing*”. This supports the idea that Psalm 67 is about the Messianic era (an era which is certainly about universal knowledge of G-d). But I mention these two verses because I have seen this interpretation to be true in practice on an individual level, meaning: people who acknowledge G-d and give Him the credit will be able to understand and also will have the power to implement the method of growing food which was used in the Garden of Eden and has more recently been popularized by Paul Gautschi in the film *Back to Eden*. This method of growing food is outrageously simple, which just goes to show how far we strayed from G-d. In my opinion (as shown throughout this book), people are not correctly acknowledging G-d if they aren't naturalists.

No such thing as an invasive species:

With *Back to Eden* gardening there is no longer any such thing as an invasive species. All of the hard-to-remove plants become manageable just by applying a deep layer of mulch. This is something which the chemical approach cannot do—that's for sure. Blackberries, bamboo, Japanese knotweed, and even kudzu (which has been known to grow over 1 foot per day) should be easily pulled up after a deep mulch has been applied and some time has passed. The roots of any plants seek to live at the topsoil-subsoil interface, where life is good. It is only in bare dirt where the problem (of roots easily breaking off) should occur. The illustrations below of two contrasting orchard/fruit tree strategies should help to make this point as clear for weeds as it is for trees.

Illustrations for this chapter:

I have observed that some people did not understand the significance of this method of growing food after hearing about it. If there are any readers with that problem, I recommend they should pray for help from G-d to understand why this is very good news and be able to act on this very good news, because it is so simple that it is like saying that $2 + 2 = 4$. However, in order to make it easier for any that have had trouble understanding, there are some illustrations here.

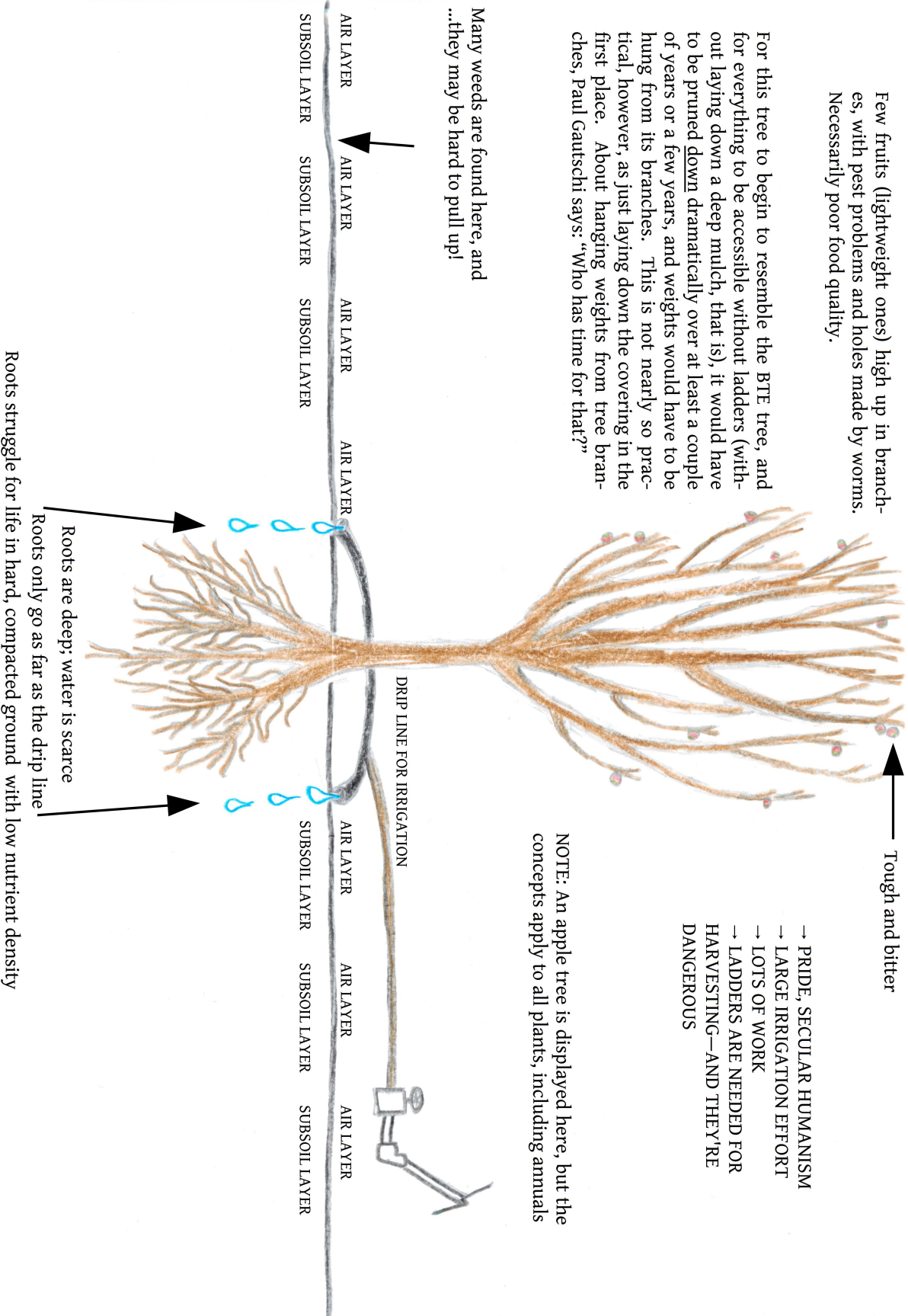
BARE DIRT/SCANTILY-COVERED TREE CROSS-SECTION

For the sake of visibility, leaves are not displayed here

Few fruits (lightweight ones) high up in branches, with pest problems and holes made by worms. Necessarily poor food quality.

For this tree to begin to resemble the BTE tree, and for everything to be accessible without ladders (without laying down a deep mulch, that is), it would have to be pruned down dramatically over at least a couple of years or a few years, and weights would have to be hung from its branches. This is not nearly so practical, however, as just laying down the covering in the first place. About hanging weights from tree branches, Paul Gautschi says: "Who has time for that?"

Many weeds are found here, and ...they may be hard to pull up!



- PRIDE, SECULAR HUMANISM
- LARGE IRRIGATION EFFORT
- LOTS OF WORK
- LADDERS ARE NEEDED FOR HARVESTING—AND THEY'RE DANGEROUS

NOTE: An apple tree is displayed here, but the concepts apply to all plants, including annuals

Roots struggle for life in hard, compacted ground with low nutrient density

Roots are deep; water is scarce
Roots only go as far as the drip line

BACK TO EDEN TREE CROSS-SECTION

For the sake of visibility, leaves are not displayed here

- HUMILITY
- VERY LITTLE WORK
- NO LADDERS
- YOUNG-EARCH CREATIONISM
- NO/MINIMAL IRRIGATION EFFORT
- OUTSTANDING FOOD QUALITY
- THAT IS ALMOST UNKNOWN IN MODERN TIMES
- MANY HEAVY FRUITS
- BENDING BRANCHES; ZERO PEST PROBLEMS WITHOUT CHEMICALS

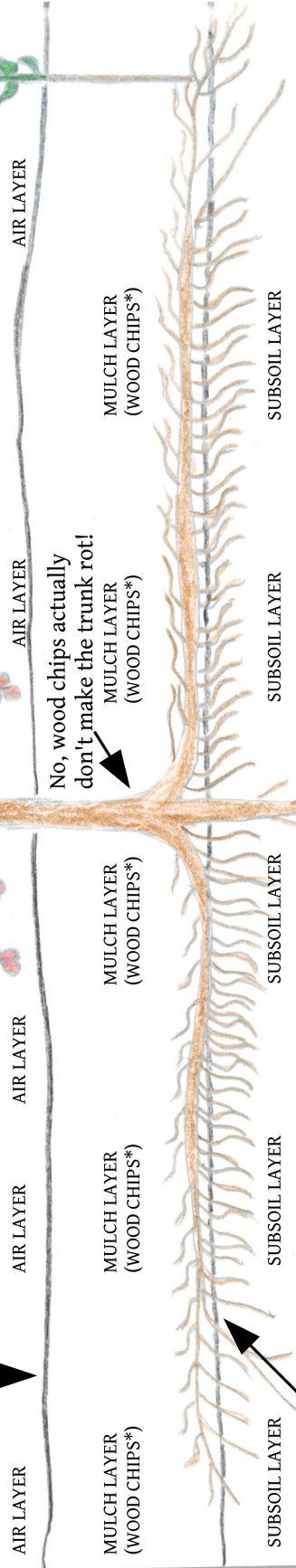
Tender and sweet

NOTE: An apple tree is displayed here, but the concepts apply to all plants, including annuals

The growth habit of trees in BTE orchard is such that trees have to be pruned up so the branches aren't lying on the ground: MAXIMUM CONVENIENCE.

Near-effortless weeding happens here

Apples don't fall far (vertically) when they fall from this tree!



The interface of the mulch layer and the subsoil layer (ideally clay) is the most nutrient-dense layer in the entire strata since compost tea washes from the thick covering above into the very top of the subsoil, where it accumulates. For this reason, I recommend including a layer of clay at the bottom of pots (when plants must be potted) since it will approximate the natural BTE design, retaining more water and nutrients rather than letting all of the nutrients wash out the bottom of the pot. The documentary *What Plants Talk About* shows that plant roots actively migrate to the most nutrient-dense areas of any soil.

*Wood chips are about 80–90% green needles and leaves; they are the product of whole tree branches that have gone through a chipper or tub grinder; they supply a great deal of fertility when they break down and are not the same as bark or other types of mulch.

Roots are shallow; water is abundant

Roots spread generously at interface of covering layer and subsoil layer

30 foot radius (not diameter—radius, as confirmed by root suckers) is common for root systems of many young fruit trees in a BTE orchard

No, wood chips actually don't make the trunk rot!

AIR LAYER

AIR LAYER

AIR LAYER

AIR LAYER

AIR LAYER

MULCH LAYER (WOOD CHIPS*)

MULCH LAYER (WOOD CHIPS*)

MULCH LAYER (WOOD CHIPS*)

MULCH LAYER (WOOD CHIPS*)

MULCH LAYER (WOOD CHIPS*)

MULCH LAYER (WOOD CHIPS*)

SUBSOIL LAYER

SUBSOIL LAYER

SUBSOIL LAYER

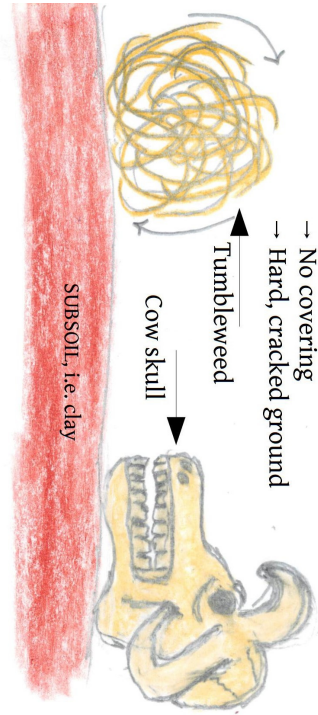
SUBSOIL LAYER

SUBSOIL LAYER

Desert or Dust Bowl:

B.T.F. GARDENING REHABILITATES DESERTS, DUST BOWLS, and TILLED (DEAD) GROUND

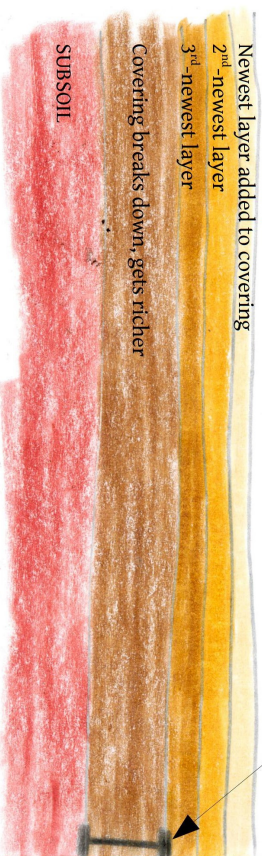
Example of a Generous First Covering with Mulch:



A covering is added



Over time, these layers break down and get shorter in height



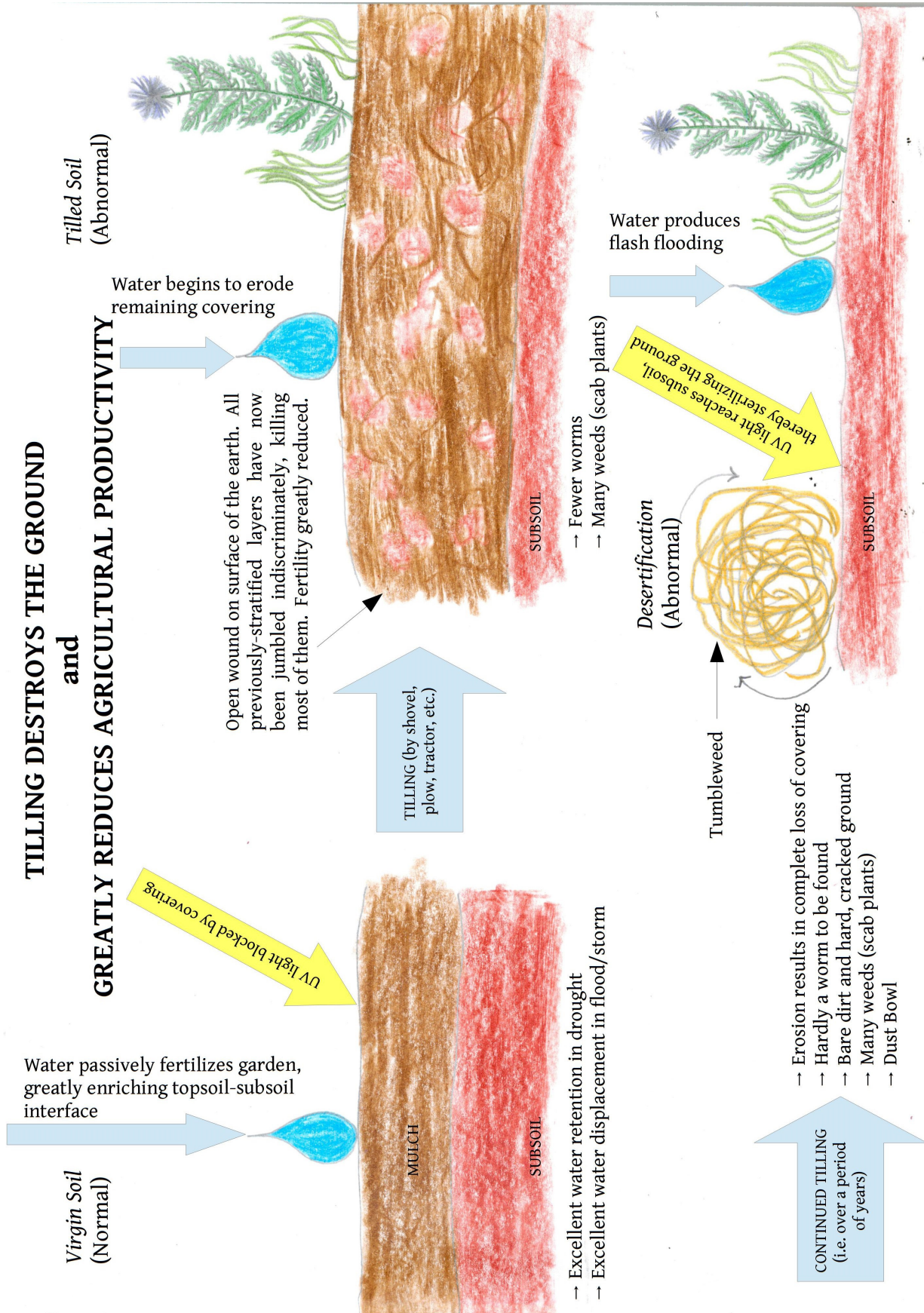
This is what adding new mulch looks like:

Mankind's best efforts at approximating Garden of Eden conditions

Time passes and new layers are added

→ New layers of mulch are always added to the *top* of the last layer
→ The ground gets richer every year

**TILLING DESTROYS THE GROUND
and
GREATLY REDUCES AGRICULTURAL PRODUCTIVITY**



PLANTING LOOKS LIKE THIS

Two sticks and a string (floating in space in this illustration) are used to make straight rows

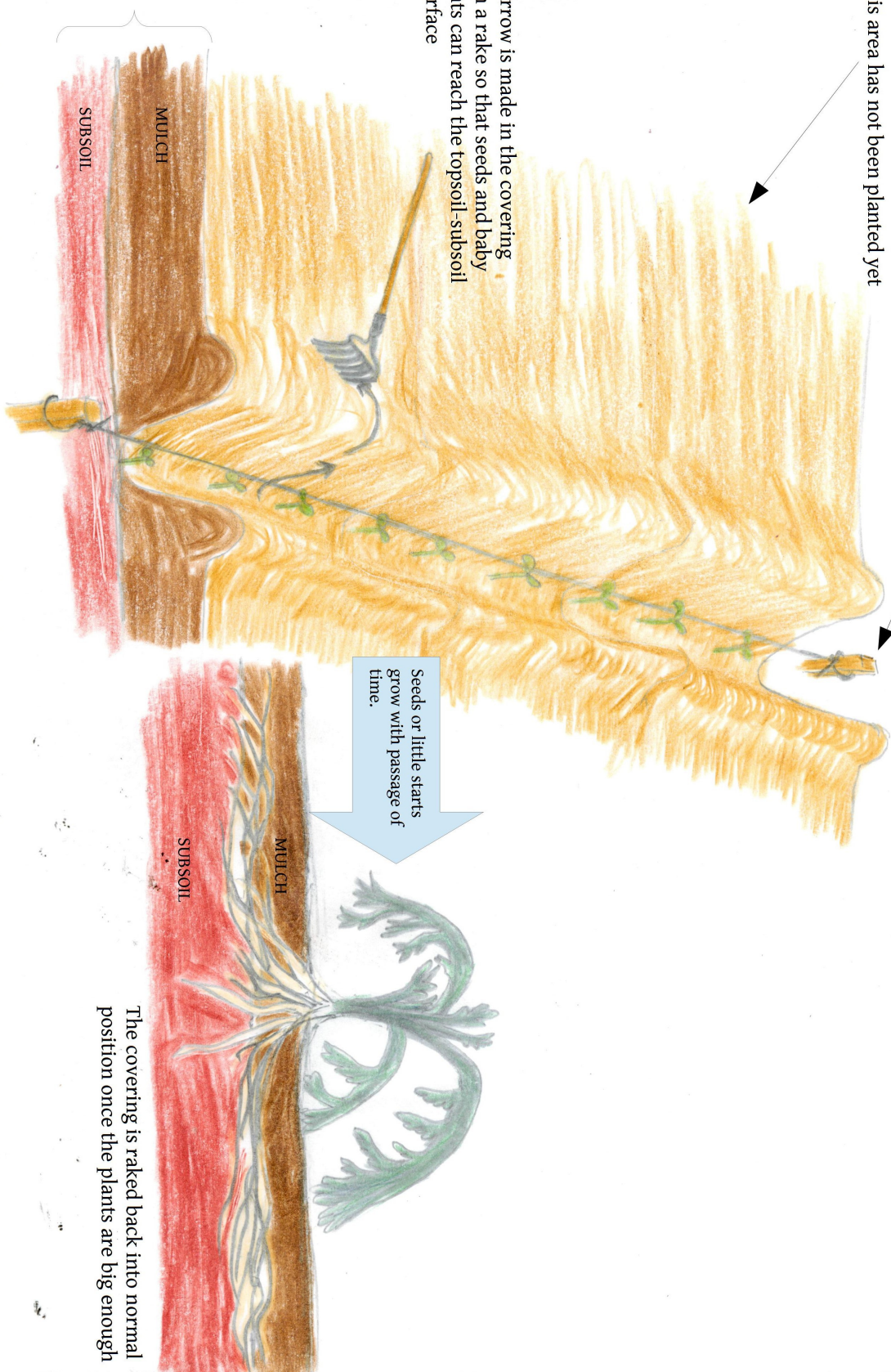
This area has not been planted yet

A furrow is made in the covering with a rake so that seeds and baby plants can reach the topsoil-subsoil interface

Seeds or little starts grow with passage of time.

The covering is raked back into normal position once the plants are big enough

Cross-section/cut-away view

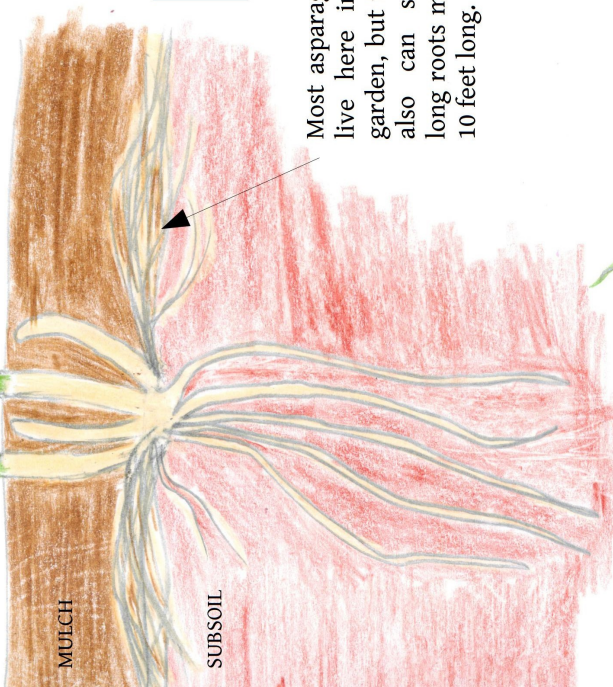


Seeds or little starts are planted at topsoil-subsoil interface, with shallow covering of mulch

Break asparagus off to harvest it continuously for eating, then let it grow up into ferns after you've been eating it for a while.

Spring

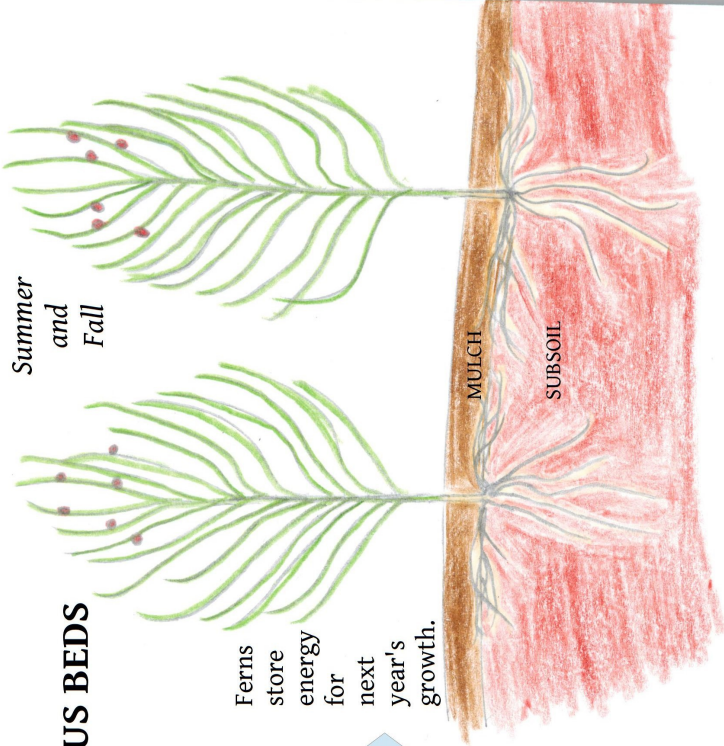
SPRING ASPARAGUS BEDS



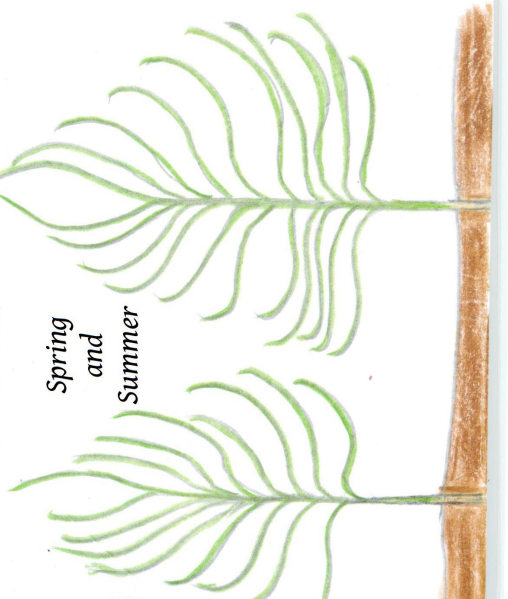
Ferns store energy for next year's growth.

Change of seasons

Most asparagus roots live here in a BTE garden, but the plant also can send out long roots more than 10 feet long.



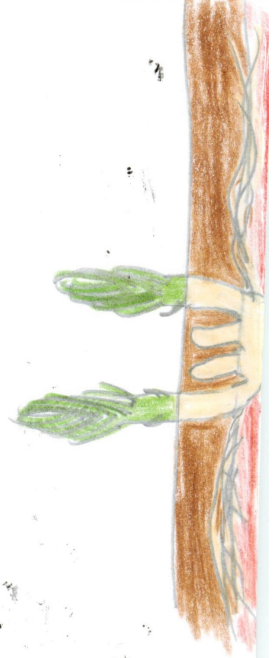
Summer and Fall



Spring and Summer

FALL ASPARAGUS BEDS

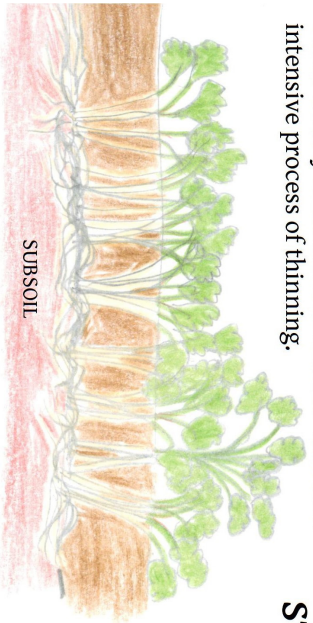
After the ferns have been broken off, asparagus spears shoot up to be eaten as a second crop.



Fall

Change of seasons

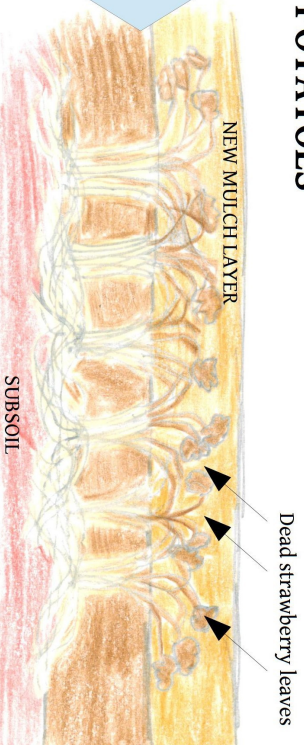
Strawberry plants need to be thinned. Garden books usually recommend the labor- and time-intensive process of thinning.



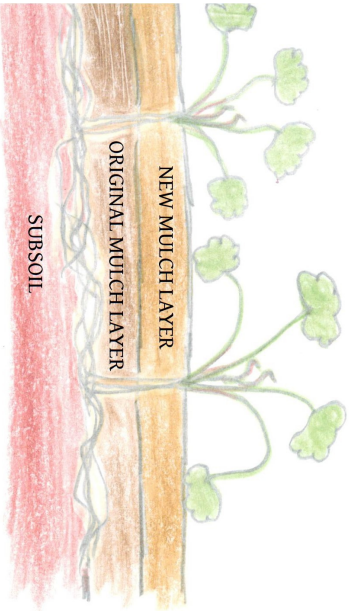
EFFORTLESS STRAWBERRIES and POTATOES

Instead...

Cover all the strawberry plants with deep mulch in the fall.

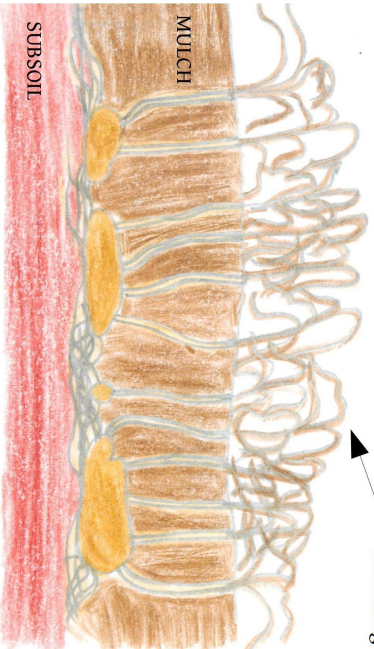


Spring arrives



The strongest strawberry plants poke through the wood chips, and natural thinning has occurred automatically. This is "staggeringly" different from the other approach.

Potato plants wither in fall, indicating they can be harvested



→ Planting and harvesting happen at the same time: on one day each year

→ No cutting potatoes into pieces for planting

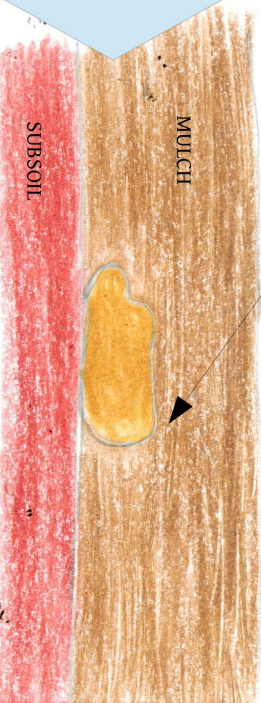
Harvest and replant in one day: Pull back the mulch to find the potatoes; planting back only the largest of them—each as a whole potato—and keeping the smaller ones to eat.

→ No "hilling"
→ No looking for potato "eyes"

→ When the potatoes grow, the wood chips just lift so there is no manual "hilling," and no sun exposure. The potatoes sit right on top of the subsoil layer under a deep covering of mulch.

→ In the winter, potatoes are safe from freezing because of the deep mulch layer

Many potatoes grow from this one



→ Seed stock continuously improves (largest planted back as seed potato)

Required reading and multimedia for this chapter:

I recommend that Orthodox rabbis should deliberate about the question of whether *Back to Eden* should, ideally, be viewed by Orthodox Jews or not, because there are many reasons why either option (yes or no) would seem good. I think the Orthodox rabbis should see *Back to Eden* for the purpose of answering this question, and this should be done with great care to avert their eyes at a few times in the film when women are displayed who simply do not know the Jewish standards of modesty (not that they were trying to be immodest—they're sincere and just didn't know the Jewish standards of modesty).

The documentary film *Back to Eden* is available for free at [vimeo.com](https://vimeo.com/28055108)—the filmmakers promised Paul Gautschi that they would make it available for free online for 20 years:

<https://vimeo.com/28055108>

.....